

# Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. XXII.]

HARTFORD, FRIDAY MORNING, JULY 28, 1843.

[NEW SERIES.—VOL. VI. NO. 20.]

## TWENTIETH ANNUAL MEETING OF THE CONVENTION, COMMENCING TUESDAY, JUNE 13, 1843.

The Committee to whom was referred "so much of the Report of the Board as relates to the collection of funds," presented the following report and resolutions:

Whereas, in the prosecution of the various objects of Christian benevolence it is important that "for every thing there should be a season;" and whereas, in the collection of funds for these objects much inconvenience often arises, both to the churches and to the agents of our benevolent associations, from the want of a systematic and united plan of effort:—

Resolved, That the churches in this State be requested to act in concert during the ensuing Conventional year, according to the following plan, viz.: To each quarter of the year let one of the following objects be assigned, when its claims shall be presented, and a collection taken to help forward its operations.

The Committee suggest also the following order, viz.: 1st quarter, (July, August, and September,) *Home and Domestic Missions.*

2d quarter, (October, November, and December,) *Ministerial Education.* 3d do., (January, February, and March,) *Bible Cause.* 4th do., (April, May, and June,) *Foreign Missions.*

Resolved, That the editor and publishers of the Christian Secretary be requested to devote a portion of the paper, during each quarter, to the specific object under consideration, giving such information and inserting such articles as shall be calculated to stimulate the churches to faithfulness and duty in their action.

Resolved, That it be recommended to each church, to adopt some plan by which every member, both male and female, may be called upon, and an opportunity afforded to make an annual contribution to each of the above named objects. J. S. Eaton, Chairman.

The report was accepted and the resolutions adopted.

Committee to nominate a preacher before the next Convention, reported the name of bro. Dwight Ives as preacher, with bro. Addison Parker as his alternate. The nomination of the Committee was adopted by the Convention.

The following brethren were appointed delegates to the Triennial Convention of the Baptist denomination, to be held in Philadelphia, on the last week in April, 1844, viz.:

Dwight Ives, Alva Gregory, Dea. Waterman Roberts, Augustus Bolles, I. R. Steward, N. E. Shailer, William Denison, B. Cook, Russel Jennings, E. T. Winter, Henry Wooster, Geo. Read, and Davis T. Shailer. Further additions to this list were referred to the Board.

The brethren just named as delegates to the Triennial Convention were also appointed the delegates to this Convention to the American Baptist Home Mission Society; they were also appointed delegates to the American Baptist Publication, Tract, and Sunday School Society.

It was voted that when this Convention adjourns, it adjourn to meet in New Haven on the second Tuesday in June, 1844.

On motion, it was Resolved, That the thanks of the Convention be presented to our esteemed brother, Rev. John Dowling, of Providence, for his kindness in complying with the request of the Committee of Arrangements, in delivering the interesting and profitable discourse of Tuesday evening.

On motion, Resolved, That we feel called upon to render devout gratitude to God for His kind Providence in bringing to our aid at the present session of this Convention, our brethren and fellow-laborers, Kincaid, Maclay, J. Peck, J. M. Peck, and others, by whose presence our hearts have been refreshed, and by whose stirring appeals, we trust that we ourselves have been provoked to greater zeal in the cause of our common Lord.

On motion, further Resolved, That the thanks of this Convention be presented to the pastor and members of the Central Baptist church, and other friends in Norwich, for their kind entertainment and respectful attention to the members of the Convention during its present session.

Brothers J. S. Eaton and G. O. Sumner, were appointed a Committee to superintend the printing and distribution of the Minutes of this Convention.

After a few affectionate remarks by the Moderator, and prayer by our beloved and venerated bro. John Peck, the Convention closed one of the most harmonious and fraternal sessions it has ever enjoyed.

DWIGHT IVES, President.

J. SEWALL EATON, Secretary.

## THE CONNECTICUT BAPTIST CONVENTION IN ACCOUNT WITH JOSEPH B. GILBERT, TREASURER. DOMESTIC MISSIONS—DR.

1842.	June 9.	To amount paid Jewett City Church, agreeably to the direction of the New London church,	30 00
	"	" To amount paid Bloomfield church, hand Rev. A. Gates,	12 50
	"	" Sayville church, hand Rev. P. Brockett,	20 00
	"	" North Haven church, hand Rev. T. C. Teasdale,	20 00
	"	" Tolland church, hand Rev. E. Cushman,	20 00
1842.	Aug. 18.	" 2d church Middletown, hand Rev. Wm. Bentley,	15 00
	"	" Branford church, sent by C. G. Smith,	20 00
	"	" New Britain church, Dea. E. A. Parker,	20 00
	"	" Wethersfield church, paid Rev. Wm. Bentley,	25 00
	"	" Norwalk church, sent by direction of ch. clerk,	25 00
	"	" Jewett City, sent by order A. Brown, clerk,	12 50
	"	" Burr & Smith, bill printing,	10 35
	"	" Tariffville church, paid Deacon C. L. Roberts,	20 00
	"	" Tolland church, Rev. E. Cushman,	20 00
	"	" Wethersfield church, hand Rev. Wm. Bentley,	15 00
	"	" 2nd church Middletown, hand do.,	15 00
	"	" Ellington church, paid Rev. Geo. Mixer,	25 00
	"	" East Windsor church, paid W. Pendleton,	10 00
	"	" Avon church, paid Luther Woodford,	25 00
	"	" Southington church, paid br. Neale,	25 00
	"	" North Haven church,	10 00
May 24.	"	" Branford church, paid Rev. D. T. Shailer,	15 00
June 13.	"	" Jewett City church,	12 00
	"	" 3d church Ashford,	20 00
	"	" Willamantic church,	25 00
	"	" Balance in Treasury credited to new account,	8 63
			\$475 98

## DOMESTIC MISSIONS—CR.

1843.	June 7.	By amount received and published,	348 15
	" 26	" By amount from Preston church, hand Rev. N. E. Shailer,	9 00
	"	" Capt. Stephen Smith, hand Rev. Wm. Bentley,	5 00
	"	" Rev. A. Gates,	1 00
	"	" Mrs. Chas. Hartford,	2 00
	"	" 1st church Waterford, hand Deacon G. Rogers,	4 00
	"	" Willington church, hand Rev. E. Cushman,	5 00
Dec. 13.	"	"	
1843.	Jan. 16.	" Hartford 1st church,	81 53
	"	" Miss B. Smith, hand Rev. W. Bentley,	3 00
May 24.	"	" Capt. Stephen Smith, hand do.,	10 00
	"	" New Haven Ass'n, hand Rev. D. T. Shailer,	7 30
			\$475 98

The above account has been examined and found to be correct.

CHAUNCEY G. SMITH, Auditor.

1843.	July 13.	By amount in Treasury,	\$8 63
	"	" Willington church, per Rev. E. Cushman,	6 50

"	"	paid church at Hampton \$10.	5 20
"	"	" Branford church, per Rev. T. D. Shailer,	5 00
"	"	" Miss Elizabeth Coit, New London,	15 00
"	"	" Bristol church per Rev. E. Savage,	4 25
"	"	" Haddam church contribution per Rev. S. Shailer,	6 37
"	"	" Ellington church per E. S. Hurlbut,	1 46
"	"	" Deacon O. Bennett, Mansfield,	6 00
"	"	" North Haven church,	24 30
"	"	" 1st Hartford Ladies' Miss. Society per H. B. Crocker,	2 00
"	"	" wd. Ruth Hodges, Torrington, per Rev. T. Benedict,	4 25
"	"	" Warren church, do.,	3 00
"	"	" M. A. Griswold, Torrington, do.,	7 75
"	"	" Tariffville church per Rev. W. Reid,	18 07
"	"	" 2d Suffield church per Rev. D. Ives,	14 50
"	"	" Preston City church per Rev. H. R. Knapp,	2 00
"	"	" 2d Woodstock church F. Mite Society,	9 00
"	"	" J. B. Guild, Willamantic, in aid of free churches,	2 00
"	"	" Willamantic church per Rev. J. B. Guild, do.,	13 80
"	"	" Chester church of A. Webb,	50
"	"	" Miss Mary Durey, Hartford,	13 00
"	"	" Contribution of Convention,	25 00
"	"	" N. London Co. and Vicinity Ass'n. per P. C. Turner, Treasurer,	\$237 58

## THE CONNECTICUT BAPTIST STATE CONVENTION IN ACCOUNT WITH JOSEPH B. GILBERT, TREASURER.

### HOME MISSIONS—DR.

1842.	June 7.	To paid Rev. John Peck, agent for the B. H. Miss. Society,	\$245 50
Dec. 12.	"	" Burr & Smith bill of printing,	10 35
1843.	Jan. 28.	" Cash sent R. W. Martin, Esq., Treasurer of the Home Mission Society,	174 00
June 13.	"	" Paid Rev. John Peck, agent,	141 86
			\$571 71

### HOME MISSIONS—CR.

1842.	June 7.	By amount received last June and published,	245 26
13.	"	" from 2d church Danbury Female Miss. Society,	29 93
	"	" Lydia Chapman, hand Rev. A. Gates,	1 00
	"	" 2d church in Groton, in addition to \$30, previously received to constitute Rev. I. R. Steward a Life Member and Life Director of the H. Miss. So.,	70 00
Aug. 31.	"	" from Rev. Alfred Gates,	2 00
Sept. 26.	"	" Miss Emily Whitman, hand A. Day,	5 00
28.	"	" 1st church Waterford, hand Deacon Rogers,	3 00
1843.	Jan. 16.	" 1st church Hartford,	81 52
	"	" Samuel Sheldon and family, Suffield, hand Ira Loomis,	6 00
Feb. 9.	"	" Bristol church Society, to constitute Rev. Edward Savage Life Member of the Home Miss. Society,	30 00
22.	"	" 1st church Stamford, sent by Wm. Montgomery, Treasurer of the Fairfield Co. Baptist Association,	25 00
28.	"	" Received of Horace Sheldon, Esq., administrator on the estate of Miss Cynthia M. Wright, of Suffield, it being the amount bequeathed by her to the American Bap. Home Mission Society,	50 00
March 20.	"	" By amount from church in Bristol towards constituting Deacon Geo. Welch Life Member of the Home Mission Society,	20 00
June 3.	"	" Gustavus F. Davis,	10 00
			\$571 71

The above account has been examined and found to be correct.

CHAUNCEY G. SMITH, Auditor.

June 13.	Amt.	Willington church per Rev. E. Cushman,	15 00
	"	" South Hartford church to constitute Rev. R. R. Raymond Life Director of H. Miss. Society,	100 00
	"	" Weston church F. M. S. per Rev. Wm. Denison,	7 50
	"	" Deep River church Ladies' Mite Society, to be applied to support of a Missionary in Mississippi Valley, to be selected by Deep River church,	10 00
	"	" Killingly church, per Rev. T. Wakefield,	4 56
	"	" Ellington church, per E. S. Hurlbut,	1 00
	"	" Avon church, per Rev. N. Whiting,	1 00
	"	" Mrs. Catharine Webb, per Rev. N. E. Shailer,	5 00
	"	" 2d Danbury church to constitute W. R. Webb a Life Member of Home Mission Society,	30 00
	"	" 2d Danbury F. M. Society,	5 87
	"	" 1st Hartford Monthly Concert per Rev. J. S. Eaton, thing, &c., for Rev. Wm. Patten, Hadley, Mich., valued at \$85 63	18 48
	"	" Lady from Canton, per Rev. G. B. Atwell, one pair drawers,	
	"	" widow Ruth Hodges, Torrington, per Rev. T. Benedict,	5 00
	"	" A. S. Leach, per Rev. T. Benedict,	1 00
	"	" Two individuals, of Bloomfield church, per Rev. A. Gates,	1 25
	"	" 2d Suffield church, per Rev. D. Ives,	29 18
Amount		Ladies' Sewing Society, to constitute Mrs. Julia A. Ives Life Member Home Mission Society,	30 00
	"	" Canton church per Rev. G. B. Atwell,	10 00
	"	" Preston City church per Rev. H. R. Knapp,	20 00
	"	" 1st New Haven church per Rev. T. C. Teasdale,	38 00
	"	" Wallingford church per Rev. M. Batcheller,	2 00
	"	" 1st Middletown church per E. L. H. Chamberlain,	7 60
	"	" Sabbath School,	1 19
	"	" Infant Class,	59
	"	" New London Co. and Vicinity Association, per P. C. Turner, Treasurer,	127 39
			\$471 61

The following sums, paid to Rev. John Peck, agent of the Home Mission Society, have not passed through the hands of the State Treasurer:

"	"	J. B. Davis, New Haven,	3 00
"	"	" 2d church New Haven,	5 75
"	"	" Mrs. B. Winter,	50
"	"	" Meriden church to make Mrs. Sarah R. Miller Life Member Home Mission Society,	30 00
"	"	" Mrs. G. Packer, Essex,	1 00
"	"	" 1st Middletown church,	21 62
"	"	" James G. Bolles, Esq., Hartford, to make himself Life Member,	30 00
"	"	" John Ives, a little boy four years old, at Suffield, Conn. Lit. Institution H. M. S. in part to make C. C. Burnett and A. S. Lovell Life Members,	25 31
"	"	" Rev. Warren Cooper, Suffield,	1 00
"	"	" Mrs. Phebe Hicks, Pomfret, per Rev. H. Bromley,	1 50
"	"	" 1st Suffield church in part to make Rev. Andrew M. Tobitt Life Member,	14 32
"	"	" A female friend of Missions,	30 00
"	"	" 1st New London church to make Mrs. Mary Knapp Life Member,	30 00
"	"	" Stonington Union Association, to make Rev. Erasmus Denison, of Portersville, Life Member,	34 37
"	"	" Mrs. Mary Chapin, New London,	50
"	"	" Sister of 2d church New London, string of gold beads, paid at Convention in Norwich, June 14, 1843,	4 31
		Collection at Convention in Norwich, June 14, 1843,	28 12
			\$261 35

## THE CONNECTICUT BAPTIST STATE CONVENTION IN ACCOUNT WITH JOSEPH B. GILBERT, TREASURER.

### FOREIGN MISSIONS—DR.

1842.	June 17.	To loss on counterfeit and uncurrent money,	3 35
25.	"	" To amount forwarded to H. Lincoln, Esq., Treasurer of the F. Mission Society,	1730 00
Oct. 31.	"	" To amount forwarded to H. Lincoln, Esq., hand A. Day, Esq.,	252 05
Dec. 12.	"	" paid Burr & Smith's bill of printing,	10 35
1843.	Feb. 3.	" forwarded to H. Lincoln, Treasurer, paid by Bristol church and Society to Rev. Jos. Brown for F. Miss.	160 00
	"	" Also a gold ring,	115 00
June 13.	"	To amt. Balance in Treasury carried to new account,	32 12
			\$2302 87

## FOREIGN MISSIONS—CR.

1842.	June 22.	By amount published,	1799 13
29.	"	" By amount received from Hartford 1st church, hand E. Bolles,	35 19
July 19.	"	" Packersville, hand Rev. N. E. Shailer,	11 00
	"	" Rev. A. Gates,	1 00
	"	" " for Ministers in Denmark,	1 00
Aug. 27.	"	" Deborah Fuller, hand Rev. D. Bennett,	1 00
Sept. 20.	"	" Mary Bates, of Colbrook, hand Rev. G. Robins,	1 00
	"	" Emily Whitman, hand Dea. A. Day,	3 00
	"	" 1st church Waterford, hand Dea. G. Rogers,	5 00
	"	" Hartford South church, Jubilee Collection,	252 05
	"	" Norfolk church and society, by L. Hartwell,	10 75
	"	" Canton church and congregation, hand of Deacon E. Case, on a subscription made to Rev. Joseph Brown, agent F. M. Society,	31 25
1843.	Feb. 1.	" Samuel Sheldon and family, Suffield,	1 00
	" 2.	" Mrs. Robert Francis, Newington, obtained by Rev. J. Brown, agent F. M. S.,	14 00
	"	" collection of Bristol church and society by Rev. Jos. Brown, agent F. M. S.,	115 00
	"	" Also a gold ring,	
March 11.	"	" a friend to Missions, hand Rev. Wm. Reid,	3 00
April 10.	"	" a friend to Missions, hand Rev. Wm. Reid,	7 50
May 24.	"	" Capt. Stephen Smith, hand Rev. Wm. Bentley,	10 00
29.	"	" Mrs. H. Miller, hand Rev. G. Robins,	1 00
June 3.	"	" Gustavus F. Davis,	10 00
			\$2302 87

The above account has been examined and found to be correct.

CHAUNCEY G. SMITH, Auditor.

1843.	June 13.	Balance in the Treasury,	\$32 12
	"	" By amount from Willington church, per Rev. E. Cushman,	102 52
	"	" from Willington Bap. F. M. S. for support of Miranda Vinton,	25 94
	"	" Branford church per Rev. D. T. Shailer,	5 21
	"	" South church Hartford F. M. S. per Deacon W. Roberts,	50 00
	"	" Weston church per Rev. Wm. Denison,	24 75
	"	" 1st Saybrook church per Rev. A. E. Denison,	18 25
	"	" Deacon N. Lyman per Rev. W. Bentley,	3 45
	"	" Miss Elizabeth Coit, of N. London,	3 00
	"	" Deep River church per Rev. R. Jennings,	10 00
	"	" do. do. gold ring,	50 00
	"	" Ellington church per E. S. Hurlbut,	3 00
Amount		Deacon O. Bennett, Mansfield,	50
	"	" 2d Danbury church per N. Seeley,	15 00
	"	" Avon church per Rev. N. Whiting,	11 00
	"	" North Haven church,	6 43
	"	" 1st Hartford church M. F. M. S. per Rev. J. S. Eaton,	147 06
	"	" F. M. S. per J. S. Eaton,	110 00
	"	" Monthly Concert, in part, do.,	59 52
	"	" Mrs. Eunice Webster, East Windsor, per W. C. Walker,	316 58
	"	" widow Ruth Hodges, Torrington, per T. Benedict,	1 00
	"	" Lemuel Brownson, Warren,	5 00
	"	" Friend of Missions, White Hills, per Rev. A. Gregory,	3 00
	"	" Bloomfield church per Rev. A. Gates,	2 61
	"	" Mr. Waterman, Bloomfield, do. silver watch,	3 82
	"	" Mansfield church Monthly Concert per Rev. S. Barrows,	
	"	" Bozrah church per Rev. C. Leffingwell,	15 50
	"	" Tariffville church per Rev. Wm. Reid,	1 50
	"	" Stratfield church per Rev. J. Scott,	8 00
	"	" Sophia B. Linsley, Stratford, for Burman Mission,	5 00
	"	" Canton church per Rev. G. B. Atwell, silver watch,	
	"	" Preston City church per Rev. H. R. Knapp,	20 00
	"	" 1st New Haven church per T. C. Teasdale,	100 00
	"	" Friend of Missions, string of gold beads for Burman Miss.,	
	"	" 2d New Haven church per Rev. E. T. Winter,	23 65
	"	" Tolland church per Rev. James Squier,	17 50
	"	" Elijah Adams, Pomfret,	1 50
	"	" Mrs. S. C. Bailey, Colchester,	1 00
	"	" Contribution at Convention,	12 00
	"	" Wallingford church, per Rev. M. Batcheller,	
	"	" for German Miss.,	8 60
	"	" 1st Middletown church per E. L. H. Chamberlain,	12 56
	"	" 1st Stamford church,	40 00
	"	" 2d Danbury church,	12 25
	"	" New Milford church,	1 00
	"	" Collection at Fairfield co. Association,	7 19
	"	" Norfolk church per Rev. G. B. Atwell,	6 50
	"	" New London co. and vicinity Association, per P. C. Turner, Treasurer,	200 00
	"	" Selden Mills, Wethersfield,	1 00
	"	" Rev. Levi Meach, North Stonington,	5 00
			\$1212 93

The following sums have been paid directly to the Foreign Mission Board, during the past year, without coming into the hands of the Treasurer:

"	"	Weston church paid to Rev. J. P. Brown, agent of Board,	\$85 37
"	"	" 2d Danbury church paid into Treasury of F. M. Board,	160 33
"	"	" Stratfield church paid to Rev. J. P. Brown, agent of Board,	29 00
			\$274 70

[NOTE.]—It will be seen that there is an imperfection in the statement of the Secretary's Report, touching the amount contributed by our churches during the past year to the various benevolent objects. An effort has been made to correct this deficiency, but owing to the manner in which a part of the funds have been collected and forwarded to the different Boards, together with the absence of certain reports from which some correction can only be made, we have been unable to do so. It is hoped that some course may be adopted to prevent this deficiency in future reports of the Treasurer. If churches, or agents, receiving funds from the churches, would give information, at once, to the Treasurer, he could give credit on his books for the amount paid, and at the same time charge it to the Board to which it was forwarded. In this way our Annual Report would be made perfect.

The Committee on Publication have received the following Report from the Treasurer of the Convention, with a request that it be inserted in the Minutes. Although it relates to the action of a local institution, and does not properly fall within the range of topics usually embraced in the Minutes of the Convention, yet as it contains the only account in our possession of what has been done by many of our churches during the past year, the Committee deem it advisable to insert it in this place.

## THE NEW LONDON COUNTY AND VICINITY MISSIONARY SOCIETY IN ACCOUNT WITH P. C. TURNER, TREASURER.

MISSIONARY SOCIETY—DR.			
1842.	June 20.	To amount paid Rev. J. Peck Home Miss., by 1st Baptist church, N. London, (\$30 of which by females to constitute Mrs. H. R. Knapp Life Member),	\$55 00
1843.	April.	" paid American S. S. Union, by 1st Bap. church, New London, paid American Tract Society, 1st Bap. church,	11 50 9 50



From the N. Y. Bap. Register.

Letter from Eld. Peck.

UTICA, July 6, 1843.

DEAR BR. BEEBE.—Permit me to give you a short account of my agency, since we parted at the close of the anniversary in New York.

May 12, I left New York, and went directly to New Haven, Conn., and put up with Br. Teasdale, pastor of the First church. Here I remained over the following Lord's day, and preached for the First church in the morning, and in the evening for the Second church, and received of both a collection. New Haven is a beautiful city, of much intelligence. I was happy to learn that the Lord had done great things for his people here. The First church has been much blessed under the labors of their pastor, and the Second church has been recently constituted, and appears prosperous under the labors of their pastor, Br. E. T. Winter.

From this place I went to Meriden, and put up with the pastor, Br. Harvey Miller, and preached to the church two evenings in succession, and received a collection, which was appropriated to make sister M. a life member of the Home Mission Society. This church has been greatly blessed.

I next went to Middletown, where I enjoyed the hospitality of Brn. Gilbert and Chamberlain. Here I spent the Sabbath, May 14, and received a collection. I was greatly grieved to find that Br. Cook, the recent pastor of this church, had embraced the second advent views as taught by Miller, which occasioned his separation from his people. Some of the members of the church have embraced the same sentiments, though I am happy to state that the church as a body are united. I am fully impressed with the sincerity and piety of Br. Cook, and others who have embraced these sentiments with him. The coming of Christ to judge the world is a great and solemn subject, and though it has not pleased God to reveal the time to us, it is certain it will come, and that all should be prepared for the solemn event, and occupy until he come. This church has been much blessed the past year, and have in progress an excellent new meeting house.

Monday, proceeded to Essex, and preached in the evening. The brethren agreed to help the Home Mission immediately one hundred dollars, and will support a missionary hereafter in the great valley. I put up with Br. W. G. Miller, the pastor. A great blessing has also been enjoyed in this place.

From thence I went to Deep River and preached, and received here also a pledge of support for a missionary in the Great Valley. I had a pleasant season with Br. Jennings the pastor, and Brn. Reed, Wooster, and other Christian friends. This church is in a prosperous state.

I next proceeded to Hartford, and put up with the pastor of the First church, Br. J. S. Eaton. I spent the Sabbath, May 28, and met with both churches. The Second church contributed one hundred dollars to make their pastor, Br. R. R. Raymond, a life director. The First church engaged to support a missionary in the Valley, and I think the Second church will do the same. These churches have been greatly blessed the past year.

Tuesday, went to Tarrifville and preached in the evening. I staid with Br. C. L. Roberts, an old friend from New York. Here I was happy to find his mother-in-law, sister Caudwell, the widow of Deacon John Caudwell, formerly of New York. Though aged, she is in good health, and as usual engaged in every good work. This church, though small, has been greatly blessed the past winter, Br. Reid, pastor, having baptized rising of thirty. They will soon be able to meet in a new meeting house, which they are now erecting.

From this place I went to Suffield, and put up with Br. D. Ives, pastor of the Second church. Br. and sister Ives had just buried their only daughter, a lovely little child, but they are greatly sustained by the Lord. Saturday I attended a covenant meeting with the First church, under the pastoral care of Br. A. M. Torbett, and received a collection. In this field, old Eld. Joseph Hastings commenced his labors 74 years ago, and was followed by John, his son. Here also, are their graves to be seen to this day. A great blessing attended the labors of these servants of the Lord in this region, and their praise is still in the churches. Lord's day, June 4, I spent with the Second church, and preached twice and assisted Br. Ives, their pastor, in breaking bread, and received a collection. This church enjoys great union, and the Lord has poured out his Spirit so abundantly the past winter and spring, that Br. Ives has baptized about two hundred persons. The first church also has been much blessed. In the evening I met with the students of the Conn. Literary Institution located in this place, in their prayer meeting and Home Mission Society. This Institution is in a flourishing state, under the charge of Br. C. C. Burnet. Several of the students are preparing for the ministry; and I hope the Institution will be abundantly sustained by the brethren in Connecticut. The students contributed \$25 to the Home Mission Society.

From thence I went to Lebanon, and thence in company with Br. N. Wildman, pastor, to Windham and Willimantic, and visited Brn. Bromley and Guild, and then returned to Lebanon and attended to a legacy given by Br. S. Bailey to the Home Mission. I preached on Thursday in Windham, and was happy to find a church arising; for in this place in former days Baptist ministers were imprisoned for preaching the gospel. While these brethren were in prison they sowed the seed now springing up, preaching through the gates of the jail to those assembled around. Br. Bromley is now preaching here with success.

Lord's day, June 11, preached three sermons in Lebanon, and received a collection—my health feeble, but I have reason to thank the Lord for the strength given me. Here I enjoyed a precious season, in company with the father of the pastor here, old Elder Daniel Wildman, who has preached the gospel with success for 55 years. He is strong in the Lord. How pleasant to see those whose hair has grown white in preaching Christ. Surely "the hoary head is a crown of glory, if it be found in the way of righteousness."

Monday, went to Norwich, and put up with Br. M. G. Clark, pastor of the Central church. Tues-

day the Connecticut Missionary Convention met in this city, and sat three days. This meeting was one of the best of the kind I ever attended. Great union prevailed from the beginning to the end among the brethren. The churches the past year have been greatly blessed with union and revivals of religion. The benevolent operations of the denomination were duly sustained. The meeting was one of such interest that it will long be remembered as one of Zion's solemn feasts. Br. J. Dowling's discourse at the commencement of the meeting, and the presence and addresses of Br. Kincaid, our missionary from Burmah, added greatly to the interest of the occasion.

Tuesday, June 18th, preached for the central church in the morning, and in the afternoon for the first church. In the latter church, I was happy to find Eld. W. Palmer, the pastor, in health, and engaged in the Master's service. Both of those churches the winter past have enjoyed revivals.

Wednesday and Thursday following, attended the Stonington Union Association in Voluntown, and it was one of the best meetings I ever attended. The churches had all been blessed the past year with revivals, and such a spirit of prayer, I never before witnessed in an Association. Br. J. M. Peck, Secretary of the Publication Society, preached an excellent sermon on Home Missions, when I made an address, and a collection of forty-two dollars was taken up. Br. A. Maclay, agent of the A. & F. B. S., also preached and received a collection. On my way to this Association, I preached at Preston City, and was happy to find Brother Knapp, formerly the pastor of the first church in N. London, happily settled with this people.

Saturday went to New London, and put up with Br. William Benjamin. Lord's day, June 25, preached in the morning for the second church in this city, and in the afternoon and evening for the first church, and received from both collections. The Lord has greatly blessed these churches the past year, two hundred and fifty-eight having been added to the first church, and one hundred and twenty-seven to the second church. Br. Jabez Swan is pastor of the first church, and Br. Lemuel Covell of the second. When I call to mind the divided state in which I found these churches one year ago, so that they had no communion with each other, (though they were united before I left at that time,) I am constrained to say, "What hath God wrought?" It is worthy of remark, that while addressing the brethren of the first church on Saturday evening, one of the members, Br. Daniel Latham, presented me with a one hundred dollar bill, to support a missionary in the great valley; and how happy it would be, if many other brethren would follow his worthy example, and go and do likewise. Though both churches had already contributed to Home Missions, I received during my visit, in addition, one hundred and seventy-five dollars, and the brethren of the first church will in future support a missionary.

In taking my leave of the dear brethren in Connecticut, I feel a pleasure in stating that I have witnessed in no State more interest in our benevolent operations. I have received for Home Missions during this journey of 7 weeks in the State, in all, one thousand and twenty-three dollars, and pledges for as much more hereafter.

On Tuesday evening, I left New London, and on Wednesday morning arrived in New York, and after transacting business with the Corresponding Secretary and Treasurer of the Society, and receiving some collections, I proceeded to Hudson, and found my sons in health.

Yours in the bonds of a precious Saviour,  
JOHN PECK.

For the Christian Secretary.  
HOME MISSIONS.  
New Orleans.

Last week we copied a long communication from the Religious Herald, on the subject of establishing a Baptist church in New Orleans. We were glad to have so good an article to present, and glad of an opportunity to present it *second handed*. We have written and conversed much about the religious interests of that city ourselves with but little or no effect, and though our personal observation there years gone by, might have dictated something more, we preferred to see what a recital of the observation of another might accomplish in awakening the necessary zeal in some minister to go, and the necessary liberality of the churches to sustain him.

The respected editor of the Herald says, "The American Baptist Home Mission Society ought to look out for a man of commanding talents and devoted piety to occupy this important field." He is right. It is the duty of the Society. To establish a church and sustain a minister there would be accomplishing one of the great objects of its organization; the consummation of which would be worthy of the toil and the undivided expenditure of its income the entire year. But has this duty been attempted? We answer, promptly, it has. It has been a favorite object with the Executive Committee ever since the organization of the Society. Dr. Going, the venerated father of the Society, labored most earnestly to accomplish it. The sainted Crawford wept and prayed over the destitution, and toiled days and nights to remedy it. Several missionaries have been appointed to that station; one of them occupied it a short time, and correspondence has been held with many others, in the north and south, with a view to secure their favorable attention to the subject, but neither from the north nor the south does any one appear to dedicate himself to this important enterprise. We are often urged by residents of New Orleans and other places to go forward in this work: we as often urge our ministering brethren and the churches, but with the exception of the little band mentioned by Mr. Thomas, there is yet no Baptist meeting house—no Baptist church in New Orleans.

The interests clustering around this subject are far more important than many suppose. They are ably presented in the communication referred to, and deserve the most serious and prayerful attention. We will add nothing but the desire that every Baptist in the land may feel duly impressed with the importance of an immediate and efficient effort by the recollection of their numerous friends who have gone, or may yet go thither—many of them never to return. If gospel institutions have power to restrain the wayward

inclinations and correct the devious course of youth; if they, only, furnish the offerings of real friendship to the stranger and the consolations essential to the sick and dying; if from thence, alone, we may look for heartfelt sympathy in our bereavements, and know that sincere tears have bedewed the graves of our loved ones who have fallen far from our presence, let us plant a church and sustain a minister of Jesus there, capable of attracting the attention of our sons, our brothers and our friends, and alluring their footsteps from the paths of error, folly and sin.

The right sort of minister must be sent there.—It would be suicidal policy to send an incompetent one; but there are many competent for the place. Says Rev. Mr. Howell, of Tennessee, in a letter published in our eleventh annual report, when describing the sort of ministers for New Orleans and other southern cities, "Let them be such men as would succeed in your northern cities, let them adopt the same measures, preach the same kind of sermons, and use the same courtesy to the people as they would in those cities, and the results would electrify your society and the nation."

But a suitable house of worship, also, is essential; and now is the time to secure one. We have been assured, within a short time, that one or more building, well adapted to the purpose, could, in all probability, be obtained at moderate cost, and be converted into places of worship at small expense.

We like the proposition for special efforts to be made for this purpose in every city and in every church. Let those who count their tens of thousands, their hundreds, or only their hundreds of dollars, begin to say how many of them they have dedicated to this particular service, and let all who wish to add their mite assure us of the fact. The Home Mission Society is willing to go forward. Let the man and means be placed at their direction and they will go forward and never cease their onward course till their hope is consummated in success. B. M. HILL, Cor. Sec.

## Christian Secretary.

HARTFORD, JULY 28, 1843.

### The Pusey Schism.

The recent transactions in New York, growing out of the ordination of Mr. Carey, seem likely to develop the views of many of the Episcopal clergy in the United States, in regard to the sentiments of Dr. Pusey. The ordination itself may be regarded by many as matter of minor consequence; yet, a candidate for ordination to the work of the ministry, should hold sentiments in common with the church with which he is connected, if the peace of the church is of any value. And we suppose it was upon this principle that the sympathy of one party, and the opposition of the other, arose, in the case of Mr. Carey.

As this is a matter of some consequence, and appears to be so regarded by the Episcopalians themselves, we have concluded to furnish a condensed statement of the facts for our readers, as reported by Drs. Smith and Anthon.

From this statement, it appears that Mr. Carey was a member of Dr. Smith's church the greater part, or the whole of his Seminary course; that he graduated in June, 1842, being at that time about twenty years of age, and that being too young for orders, he remained at the Seminary another year, where he still pursued his studies, at the same time rendering himself useful as a Sunday-school teacher, in Dr. Smith's church.

Some time in May, Mr. Carey requested Dr. Smith to procure him the certificate required by the canon of the church, in order to unite himself with the Parish of St. John's. This certificate, to be valid, must be signed by the vestry, and the Rector of the church. The vestry had done this, and when Mr. Carey called for it, Dr. S. did not think proper to present it to him until he had questioned him relative to certain doctrines of the Oxford School, which it was understood he had embraced.

After a protracted conversation, in which Mr. C. expressed his views very freely, and which Dr. Smith reduced to writing, and then submitted them to Mr. Carey for any alterations or emendations which he might see fit to make, before adopting them as his own; which was done by Mr. C., by adding and interlining the words and sentences, printed in *italics*, in the following document.

St. Peter's Rectory, June 21, 1843. Evening.  
"In my conversation with Mr. Carey this afternoon, I understood him substantially to admit to me a conversation reputed to have been held as leading to the general impression that, if union with the ministry of the Prot. Episcopal church of this country were not open to him, he might possibly have recourse to the ministry of Rome—not without pain or difficulty, but still that he did not see anything to prevent or forbid such an alternative, although he thought it much more likely that he would remain in the communion of our church; and that he could receive all the decrees of Trent, the damatory clauses only excepted."

"2. That he did not deem the differences between us and Rome to be such as embraced any points of faith."

"3. That he was not prepared to pronounce the doctrine of transubstantiation an absurd or impossible doctrine; and that he regarded it, as taught within the last hundred years, as possibly meaning no more than what we mean by the real presence, which we most assuredly hold."

"4. That he does not object to the Romish doctrine of purgatory as defined by the Council of Trent, and that he believed that the state into which the soul passed after death was one in which it grows in grace, and can be benefited by the prayers of the faithful and the sacrifice of the altar."

"5. That he was not prepared to consider the church of Rome as no longer an integral or pure branch of the church of Christ; and that he was not prepared to say whether she or the Anglican church were the more pure; that in some respects she had the advantage, in others we."

"6. That he regarded the denial of the cup to the laity as a mere matter of discipline, which might occasion grief to him if within her communion, but not as entirely invalidating the administration of the sacrament."

"7. That he admits to have said, or thinks it likely he has said, inasmuch as he so believes, that the Reformation from Rome was an unjustifiable act, and followed by many grievous and lamentable results; he, however, having no question but that a reformation was then necessary, and being far, also, from denying that many good results have followed from it, both to us and Rome."

"8. That while generally subscribing to the sixth article, so that he would not rely for proofs to himself or others, upon passages from books other than canonical, yet he is not disposed to fault the church of Rome in annexing others to these, and in pronouncing them all, in a loose sense, Sacred Scripture; nor was he prepared to say that the Holy Spirit did not speak by the Books Apocryphal. Mr. Carey alleged himself here to have added that this was the doctrine of the homily."

"9. Mr. Carey considered the promise of conformity to the doctrine, discipline, and worship of the Prot. Episcopal church as not embracing the Thirty-nine Articles in any close and rigid construction of them, but regards them only as affording a sort of general basis of concord—as those which none subscribed except with certain mental reservations and private exceptions, and that this was what he regarded as bishop White's view."

The next day Dr. Smith sent his decision to Mr. Carey, in the following letter.

Chelsea, June 22, 1843.

MR DEAR SIR,—After a calm and quiet review of our conversation of yesterday, and the most liberal construction of your views, as expressed by yourself, and after a very severe examination of my own motives and feelings, as well as into the line of duty in the case, and earnest supplications for guidance into a right decision, I have come to the conclusion that I cannot sign the testimonial required by the canon, that you "have never written, taught, or held anything contrary to the doctrine or discipline of the Prot. Episcopal church," &c. It was with pain that I formed, and it is with regret I communicate this decision, but it must be regarded as unalterable. Unless appealed to, I shall be silent as to my refusal. Be assured it will not change my high estimate of your moral and religious character, nor will it prevent me from being what I have long felt myself to be, Truly and affectionately your friend,

MR ARTHUR CAREY. HUGH SMITH.

The next step pursued by Dr. S. was to advise bishop Onderdonk of the course he had pursued in this matter, and a copy of the conversation between Dr. S. and Mr. C., was, at the request of the bishop, also furnished. The trustees of the General Theological Seminary commenced their session on the evening of the same day, at which Drs. Smith and Anthon were present, and at which the following proceedings touching this case, transpired.

A resolution was offered by Dr. A. and seconded by myself, to this effect: that the attention of the examining committee should be directed, as far as practicable, especially in regard to the senior class, to the points at issue between us and the church of Rome. It was opposed, and by vote laid upon the table. Another motion followed, that the attention of the same committee should be directed to the examination of the students upon the distinctive principles of the church, which was similarly disposed of. A third, offered the next day, requesting that the sermons prepared during the senior year, and handed to the professor, might be submitted to the committee for inspection, was also laid upon the table. In connexion with these decisions, it was maintained, that doctrine came not at all under the cognizance of the Board of Trustees, and that inquiry into the doctrinal views of the students was not constitutionally within their province.

On Thursday evening, June 29th, the bishop held a meeting in the Sunday-school room of St. John's church, for the special examination of Mr. Carey, at which Drs. Berrian, McVicar, Seabury, Anthon and Smith, and the Rev. Messrs. Haight, Higbee, and Price, and also Mr. Carey, were present. After some debate as to the manner of proceeding, &c., the bishop decided that each one might use his pencil and note-book, and make such memoranda as they pleased, it being understood they were not to be considered as minutes of an organized meeting. Matters being thus arranged, and it having been distinctly announced by the bishop that the meeting was not an organized one, the proceedings commenced as follows:

The bishop then asked if any presbyter had questions to put, when Dr. Anthon proposed question 1 to Mr. Carey. Drs. McVicar, Seabury, & Mr. Haight objected to the question on the ground of its being merely "hypothetical in its character." Mr. Carey expressed his willingness to answer. The answer was taken down in writing by Dr. Anthon, read to Mr. Carey, and assented to by him as correct.

The following was the question proposed: Q. "Supposing entrance into the ministry of the Protestant Episcopal church in this country were not open to you, would you, or would you not, have recourse, in such case, to the ministry of the church of Rome?"

A. "Possibly I might, after due deliberation, but think that I should more likely remain in our own communion, as I have no special leaning towards the joining of theirs at present."

Dr. Seabury having objected to this question being put, and having advised the examined not to answer, the right thus to advise was questioned by us, as preventing our arriving at a knowledge of the sentiments actually held by Mr. Carey, and thus defeating the very object of the examination. The bishop decided that the candidate might be advised by any one presbyter whom he might select. Dr. Smith then asked the bishop whether the examined was to be allowed the benefit of counsel. The bishop did not recede from his decision. Exception was taken to the decision, as sanctioning a mode wholly unprecedented; but the exception was not strongly pressed by us.

Dr. Smith then proposed question 2 in the following words:

Q. "Do you hold to, and receive the decrees of the Council of Trent?"

A. "I do not deny them—I would not positively affirm them."

Q. "On which church do you believe the sin of schism rests in consequence of the English Reformation?—the church of England, and, by consequence, the Protestant Episcopal church of this country, or upon the church of Rome?"

Dr. Seabury objected to this question being put, on the ground that it was an historical question, Mr. Carey, under advisement, answered, "It is an historical question."

Dr. Smith here appealed to the bishop against this evasion of the question, on the grounds that this was the final examination to test the fitness of the candidate for Deacon's Orders, and that this final examination embraced, according to the canon, among other points, Church History, Ecclesiastical Polity, the Book of Common Prayer, and the Constitution and Canons of the Church, and of the diocese for which he is ordained; and examination of the Ritual, the Articles, and the Canons evidently and necessarily referring to the historical questions on their formation, changes, &c.

The Bishop having decided that the question ought to be answered, Mr. Carey, in substance, replied, "that in some respects schism rests on both sides. He considered both churches in communion with the Church of Christ."

Q. "Do you, or do you not, fault the Church of Rome, in pronouncing, as she does, the Books Apocryphal Holy Scripture?"

A. "I do not, either to myself or any one else, attempt to prove a doctrine out of the Apocrypha. The Holy Spirit may have spoken by the Apocrypha, and the Homily asserts the same thing." The question was here renewed, and pressed in several different shapes by the Bishop. The answer elicited by his last question was to the following effect: "I would not fault the Church of Rome for reading the Apocrypha for proof of doctrine."

Q. By Dr. Smith. "Can there be a doubt that in separating from the Church of Rome, the Church of England embraced more pure and scriptural views of doctrine? And is not the Protestant Episcopal church in this country, at present, more pure in doctrine than the Church of Rome?"

A. "There can be a doubt, on the ground that the Church of England retained doctrinal errors, viz., the doctrines of Puritanism. In some points, the Roman missal was preferable to our liturgy." Upon the question put by the Bishop, "What those points were?" Mr. Carey was understood by us, to instance, among other points, "the closer conformity to the ancient liturgies." "He held that, in a popular view, our liturgy was better than theirs in omitting metaphysical distinctions, and also in being in a tongue understood by the people."

"Do you consider the Church of Rome now to be in error in matters of faith?"

A. "It is a difficult question, which I do not know how to answer; but I refer to my answer on the other question, touching my opinion of the decrees of the Council of Trent."

We have intentionally omitted all that part of the examination where there was any thing like hard words between the Rev. gentlemen, and have only copied so much of it as relates particularly to the religious creed of the young gentleman under examination. Letters were passed between Dr. Smith and the bishop, and also Dr. Anthon, on Saturday, and on Sunday morning, asking of the bishop the course he intended to pursue; which the bishop did not see fit to acquaint them with, on the ground, as he stated, that one of their letters contained a threat. On Sunday morning, July 2, the ordination took place in St. Stephen's church, and when the bishop had arrived at that part of the service where the question is asked, "Brethren, if there be any of you who knoweth any impediment or notable crime in any of these persons presented to be ordered deacons, for the which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime and impediment is," Drs. Smith and Anthon both arose in their seats and read successively their objections to the ordination of Mr. Carey; which objections were predicated on the fact that Mr. C. held things contrary to the doctrine of the Protestant Episcopal church, and in close alliance with the errors of the church of Rome. To which the bishop replied that the accusation now brought against one of the persons to be ordered deacons, had been fully investigated in the presence of his accusers, &c. and the result was, that there was no just cause for rejecting the candidates' application for holy orders.

As soon as the bishop had announced his decision, and commended the candidates to the prayers of the congregation, the protestants withdrew, on the ground that by remaining they would sanction the very act against which they had just solemnly protested.

In the answers given by Mr. Carey, may be found a true picture of Puseyism—a schism which appears to be rapidly spreading in England, and we fear with equal rapidity in this country. The fact that the bishop of New York and the bishop of North Carolina (who was present, and coincided with bishop Onderdonk) and six out of eight clergymen were in favor of ordaining this young man, notwithstanding his errors, is lamentable proof of the prevalence of this heresy. But we will not enlarge upon this subject for it affords us no pleasure to record the difficulties and "errors of the times" in other denominations. Far more gratifying would it be to us, to record the facts, if such were the case, that the Episcopal church, instead of advancing towards Romanism, was taking ground in favor of evangelical truth.

Of the merits of the question which is now agitating the Episcopal church, and which we believe must result in a permanent division, we will let

the candid authors speak.

"And now, in consequence of a great issue has stances apparently a Certainly that issue w ly and by premeditation at the first even cont this only as provident had thus unexpectedly discussion, and perhap principles, and the co prosperity of his church issue we would not h entertainment of sub tions. The point now simply whether the two against, or the six whi tions were right, or a tions who opposed and by the opinion and the op) ordained. Our oba fication of self, import to our character and st needless crimination of op. The point of fact ing only upon our judg Purity of intent is ma our part, and has even those who have assailed principle involved in o more awful moment. I Shall virtual conformity form an impediment to an ordination, held in d furnish sad and melan indifference to those gro the era of the Reform gradual assimilation to no distant day, identy union in polity? It is the maxim, "Obsta prunings of evil. Partially bly, certainly not succ been made. The quest at last be made, and w in defence of their own so eminently Scriptural that even they who are ly things shall come to —with the Thirty-nine of Pius IV., with the P sal?

Let churchmen pause it is too late. Let them n principal of their ch constituted authority does not lead them into ty, defection from the de practice, and betrayal Church as a whole. Let led off from the facts and case, into airy speculation, and subtle disputes by which it may be attem minds and confuse the s remind them, that the tr the issue between the Ch

### Stonington Union.

A copy of the Minutes reached us, from which we learned that the anniversary was held with the June 21, and 22, 1843. Rev introductory sermon, after w ed to order by choosing I. Erastus Denison and A. G. I brethren from abroad too the deliberations of the meet A. Maclay, J. M. Peck, J. H. A. Gates, D. Avery, J. H. B. Palmer.

The letters from the church ly all of them told of the rich ly the salvation of sinners. The churches are as follows: vored, 17; added by baptism, 36; dismissed, 467; excluded

The occasion of so large a n for the purpose of forming n four having been constituted by the Association. The frs March 2, 1843, and they are a house of worship. The s West, Florida, March 11, 184 most of our readers that may West are natives of Grotton c after the revival in Portersville established at Key West by a former place, Mr. C. C. Lewis the charge of the meetings, ed to the work of the mi church was constituted March church, March 11. The last 223 members who were disti church in Grotton.

The accessions to this Ass have been larger, probably, t by any similar body in this stion numbered 2243; now 3 447 members, or nearly 38 p of the letters the following a by the Rev. Mr. Denise

Resolved, In view of the converts have been added to year, that an hour of Thank present session, and also d would strengthen the members for the year to come

Before the meeting adjourn Denison be requested to writ for the last thirty years and f Benedict. The Association ighful sessions ever enjoyed sermon by the Rev J. S. Sw

THE PHILADELPHIA C is a monthly periodical "Christians," conducted pages have generally be matter, and the editor h the conductor of an journal with as much c expected from any one particular denomination however, we find a very expressly for the Chri BAPTISM." In the for ten two figures, one of



## Selected Summary.

## Piracy.

In the brig *Justina*, at New York, from Port au Prince, came two seamen, who report leaving Norfolk in the schooner *New Citizen*, Capt. Wood, bound for St. Pierre, Martinique, consigned to the Consul, laden with naval stores; that the schooner went to Port Royal, instead of St. Pierre, and the captain sold one half of the cargo there; but the consul hearing of her arrival at Port Royal, had the proceeds of the cargo stopped, and ordered her, with the balance of the cargo, to St. Thomas, and from thence to proceed home.

Instead of going home, the captain got a load from La Guira and Porto Cabello, where he obtained a charter from a Mr. Fisher to proceed to New York. He proceeded on the voyage home, and made the island of St. Domingo, declaring it to be Porto Rico. He got into the bay of Port au Prince, and when off Jeremie, the schooner sprang a leak, and the captain put into Sanceleno, a small port on the coast of St. Domingo, where the vessel was condemned and sold, likewise the cargo. The captain claimed to be the owner of the vessel and cargo. The money was about to be paid into his hands, when the crew, hearing of the proceedings, gave information, leading to the stoppage of the money in the hands of the authorities. The captain still claiming as owner, the men arrived at Port au Prince in a small coaster, and the matter thus rests. The name of the consignee of the cargo is not known.—*Post.*

The Madisonian says: "We learn that the President has ordered the sloop of war building at Norfolk, Va., to be called the 'Jamestown'; that at Boston to be called the 'Plymouth,' and that at the Washington Navy Yard, the 'St. Mary,' in commemoration of the first places of permanent settlement in America."

DIVERSITY OF CLIMATE AND SEASONS.—The Albany Argus, after collecting the various instances of the difference of the weather in different parts of the Union in regard to dryness and moisture, remarks sensibly:

"According to the usual laws of nature, it is impossible for a drought to pervade our whole country. Neither can we ever have a famine, so long as the cultivation of the soil is attended to. Local and partial scarcity may prevail, but what is the loss of one section, is frequently the gain of some more fortunate section. When the North is parched with drought, the West or the South is rejoicing in fertilizing rains. When the summer is cool in New York and New England, it is frequently the warmer and more genial in Michigan, Wisconsin or Ohio, and even a drought which would burn all vegetation to a crisp here, does not exhaust the crop-growing energies of the black muck of the Western Prairies or of the wood lands. Their new and virgin soil is comparatively more independent of the dew and rains of heaven."

"This is the chief reason why the Great West presents so inviting a field to the thrifty, calculating and industrious farmer. He can place more reliance upon the intrinsic quality of the soil, and upon his own exertions, and is less dependent for a return upon the uncertain events of rain and sun. We have known wheat ripen finely upon the western prairies, in such cloudy weather as would in the Eastern States, on our thin and comparatively impoverished soil, give no fullness to the berry—the exceeding richness and the natural warmth of the western soil, in a great measure supplying the absence of a warm and ripening sun."

We see it stated in the newspapers that Com. Morgan is recalled from the Mediterranean, to be tried by a Court Martial—cause not stated.

The Albany Evening Journal gives an account of a gentleman, who received \$6, instead of \$1 in change, from the Clerk of the Western Rail Road Co., and refused to rectify the error when requested to do so. Upon his arrival at Worcester, he was arrested, pleaded guilty and fined; so that his bill of fare amounted to \$14, instead of \$4.—Ten dollars for an act of dishonesty, is rather low.

From the Cincinnati Gazette.

U. S. CIRCUIT COURT.—*Jones vs. Van Zandt*.—This suit seeks to recover a penalty of \$500, given by the act of Congress of 1793, against persons harboring or concealing fugitive slaves after notice that they are such. The same plaintiff a few days since, obtained a verdict of \$1200, upon the common action of harboring or secreting his slave. The defendant is for the penalty given by the act of Congress, for the same offence. The main point in the defence was, that no notice in fact was given to the defendant that the negroes were slaves and fugitives from labor.

The trial engaged the attention of the court and jury for several days. It was yesterday morning submitted to the jury by Judge McLean, in a very clear and perspicuous charge, determining, amongst other things, that knowledge in the defendant that the negroes owed service in Kentucky, and that they were fugitives, was equivalent to notice in fact.

The jury, after some time spent in deliberation, found a verdict for the plaintiff.

A letter from an officer on board the United States ship Vincennes, dated Vera Cruz, June 24th, says it was understood that the arrangement for the pacification of Yucatan, would include a provision for the withdrawal of Com. Moore and his force.

The influenza is said to prevail very extensively in London. Whole families were down with it.

The fare between Bridgeport and New York has been reduced to 25 cents, and from New Haven to New York, via Bridgeport, 75 cents.

Ripe peaches were in the Philadelphia market last Tuesday.

The Boston Adas states that an injunction has been laid on the Rhode Island Agricultural Bank, at Johnston, and not the Agricultural Bank at Pittsfield, Mass., as is stated in some of the papers.

Two hundred wagons and about 1000 persons, left their rendezvous at Elm Grove, a few days ago, for Oregon.—They had less than two thousand five hundred head of stock with them.

A boy in Conway, Mass., aged about 8 years, killed a catamount a few days since. He took it to be a raccoon, and his dog being of like mind, lost his life by making too close an acquaintance. This is the second appearance of this animal in the vicinity of Conway, within a few years.

The daily pay of the Duke of Wellington, for doing "no thing hardily," is £118 14s. 6d.; and a woman receives, for manufacturing twelve hundred round headed hobnails, five pence and three farthings! Something of a contrast!

Antvorskov.—Our indefatigable naturalist has reached the field of his present season's labors, as will be seen by the following short letter, just received by Gideon R. Smith.—It will be observed that this letter has travelled the immense distance of about two thousand miles above the Missouri river, to Baltimore, in twenty-seven days.—*Baltimore Patriot.*

Fort Union, 3 miles above the mouth of the Yellow Stone River, lat. 47° 28' N., June 13, 1843.

My Dear Friend.—We arrived safe, and all well, yesterday afternoon, at this place, which is unlike any thing I ever saw before. I cannot write you a long letter, on account of the confusion and excitement at this moment among us. We are in the very midst of the game country. We saw yesterday no less than 22 mountain rams together, scampering over the high clay hills close to our boat. We have made the quickest trip ever yet performed by steam to this place, and that without touching a single snag, or having nearly an accident worthy of remark. We intend leaving this place on our way down, on the 15th or 20th of August, and proceed slowly, to afford all the opportunities possible to collect whatever we can, as well as specimens as knowledge of things that we could not study on our way up. Remember me kindly to all friends.

Always yours, sincerely,  
JOHN J. AUDUBON.

The Richmond (Va.) Whig of Friday states that a most violent storm of wind and rain occurred about seven miles north of that city on the preceding evening. Houses were blown down—trees uprooted, and the earth deluged with water. The standing crops were very seriously injured.

The New York Express says that they are gratified to learn, from a medical source, that the health of that city has seldom, if ever, been more perfect than it is at present. The influenza seems to have passed by entirely.

In 1811, when a calamity visited Newburyport similar to that which has befallen Fall River, Boston gave \$24,000 for her relief, and Salem \$11,000.

The construction of the Chesapeake and Ohio Canal has recommenced near Cumberland, Md., and is to be vigorously prosecuted.

Oaks, 26 feet in circumference at the ground, and 19 at three feet up, 60 feet to a limb, are growing in Columbus Co., Ohio.

A groomsmen was half married by mistake for the bridegroom a few days since at Cleveland. He was sadly frightened, as may be supposed, and has resolved never to be caught in such a scrape again till he means something by it.

Bishop G. W. Doane, of New Jersey, has endorsed the orthodoxy of Puseyism.

There were frost and ice at Ann Arbor, Michigan, on the 13th inst.

In New Hampshire, the crops promise well. In Wisconsin ditto.

The wheat harvest commenced last week in the Genesee Valley. The yield is good.

Yellow Fever has made its appearance at New Orleans, but not to any great extent, as yet.

Henry L. Massey, of Potosi, Iowa, was lately shot dead by a boy who aimed at a bird.

Fifty odd vessels arrived at Buffalo last week from up the Lake. They brought, among other things, 120,000 bushels of Wheat, and 30,000 barrels of Flour.

Saratoga has thus far had more visitors this season than for several years before. There are about 1,000 strangers there regularly—300 at the U. S. Hotel.

Dea. Nathan Beers, of New Haven, Conn., has just been allowed arrears of Pension as a soldier of the Revolution, amounting to \$3,360. He is 90 years old, and his first wife lives to share his good fortune.

An intelligent wool-grower in Iowa, who for years was engaged in Vermont at the business, says he can raise sheep in Iowa at a cost of 25 cents per head yearly, while in Vermont the average cost per head was 75 cents.

Henry Page, Esq., a lawyer of Turin, Lewis co., went out with a fishing party, into the immense wilderness north-east of Turin, and was attacked with erysipelas when twenty miles from any house. He walked home, but died soon after.

The Savings' Banks of Paris now have \$20,000,000 of deposits; those of all France, \$60,000,000. The net increase of 1842 was in Paris \$2,000,000, and in France \$10,000,000. The depositors in Paris are 149,000, or one-sixth of the entire population, 35,000 new ones having been added in 1842.

USURY.—The Frankfort Commonwealth tells a hard story. A needy man went to a notorious shaver in that neighborhood to get a new wig made for two years to run. Shylock asked 5 per cent. a month, which Necessity agreed to pay. On casting the interest, however, it was found that it ate up the whole note and 20 per cent. over.

EX-PRESIDENT ADAMS.—We learn from the Glens Falls Clarion that the Ex-President passed through that village on Thursday last, on his way to Lake George, Montreal and Quebec. Notwithstanding his intention to travel incognito, the news of his coming had preceded him, and a large number of the citizens assembled to greet him on his arrival.

At Caldwell, flags were hoisted, and a salute fired in honor of his arrival at that village.

Walworth Co., Wisconsin, is stated in a letter in the Southport Telegraph to have 20,000 acres in wheat, which will yield at least 20 bushels to the acre, or 4,000,000. The yield will be very large.

YUCATAN.—The schooner Wm. Penn arrived yesterday from Sisal, having left there on the 5th inst. Commodore Moore, with the ship *Austin* and brig *Wharton*, had arrived at Sisal on the 2d inst. and was to leave in a few days for Galveston. The commissioners appointed on the part of the Yucatan government to arrange the basis of a treaty with Mexico, were about leaving Merida to embark on board the steamer *Regenerator*, for Vera Cruz.—*N. O. Pic.* 15th.

Baxter Crowell, Esq. of Canaan, Maine, committed suicide on Monday last, by hanging himself in his barn. Mr. C. was a man advanced in years and possessed of extensive property.—The cause of the act is not known, but is supposed to have arisen from an imaginary fear of coming to want.

SAD.—Mr. Rees, the reporter, who was found in Brooklyn a short time since, in the *delirium tremens*, and about to throw himself into the river, is now a maniac in the lunatic asylum at Blackwell's Island. He is perfectly harmless, and imagines that he has fallen heir to a large estate in England, about which he is constantly talking.—*N. Y. Aurora.*

Cincinnati has increased 2000 houses and 13,000 inhabitants within three years.

A Wyandot squaw, 112 years old, died at Cincinnati, on the 19th inst.

The distance from New York to Santa Fe, New Mexico, is 3,003 miles. The Santa Fe trade stops at Pittsburgh, and is increasing.

Later from Bermuda.

By the brig *Falcon*, we have files of Bermuda papers to the 1st inst. From the Bermuda Gazette we extract the following items of intelligence.—*Tribune.*

The Dr. barque British Queen, Captain De Wolfe, was entirely destroyed by fire on the 29th ult. at Antigua. It originated from a lighted candle being left on the table in the cabin when all hands went ashore.

The Assembly were sitting at the House in Bermuda. Coals for the use of the Royal Mail Steam Packet Company are exempted from the ad valorem duty for the future.

The sum of £475 was voted to be appropriated for completing the church at Temblin's Narrows.

H. B. M. ship *Tenedos* arrived at the Navy Yard on Monday, 2d inst. bringing 330 convicts to be employed on the Government Works.

The Mail steamer with the June Mails arrived in 16 days from Halifax. Fresh beef was sold at 3 pence per pound on Saturday July 1st—unprecedented.

The schr. Ann Denman had arrived from New York with her mails.

Hostilities Commenced in the Indian Country.

The St. Louis New Era of the 13th, says: We have been permitted to see a letter from the United States Blacksmith, at Willow Creek, (Pawnee country,) to his friend in this city, dated on the 29th June, giving an account of the murders committed by the Sioux Indians upon the Pawnees, and upon the wife of the Blacksmith. His wife was shot on Tuesday morning, the 27th, about 7 o'clock. The husband had endeavored to save her by shutting her up in the shop, but he had not time to lock the door, and she was burnt open. She was killed, and they fell to whipping the Blacksmith, without doing him serious injury, having their guns all the while cocked, ready to fire. The Indians had also killed Lashapel the U. S. Interpreter, who had been in that country for 25 years; Capt. Blue, first chief of the Pawnee Tappages, and father-in-law of the Interpreter; a son-in-law of the chief Moulton, and several other of the Chiefs and Braves, young men, women and children.

It is also stated, that out of 41 lodges, 21 of the largest were burnt, and most of the horses were stolen or killed on the spot. The Pawnee Indians had left their villages to go on their spring hunt. Willow Creek, from whence this letter is dated, is 150 miles up the Platte river, and the Sioux are 250 miles above it. These Indians exhibited hostile feeling on several occasions during the winter, and this attack on the Pawnees had been expected for some time. We are told that the United States are bound, by treaty stipulations, to protect the Pawnee tribes from such invasions, and are surprised that some efforts have not been made to protect them, certainly those in the employ of the Government may claim it.

Marriages.

In Becket, Mass. on the 4th inst. by Rev. Charles Willet, Rev. Eliza Tuttle, of Hancock, Md. to Miss Sarah H. Wadsworth, daughter of Joseph Wadsworth, Esq. of

the former place. By the same in Southwick, Mass. on the 13th inst. Mr. Joseph P. Kent, of S., to Miss Julia Phelps, of Suffield, Conn.

In Cornwall, on the 9th inst. by Rev. T. Edwards, Mr. Wm. W. Baldwin, and Miss Nancy R., daughter of Geo. Wheaton, Esq.

In Windsor, on the 6th inst. by Rev. Mr. Scott, Mr. Roswell Blodgett, of East Windsor, and Miss Fanny Bowser, of the former place.

In Barkhamsted, on the 15th inst. by Rev. D. Bennett, Mr. David H. Butler, of New Haven, Conn. to Miss Belinda P. Thompson of Tyringham, Mass.

Deaths.

In this city, on the 18th inst. Mrs. Fuller, wife of Dr. S. B. Fuller, aged about 65.

In Harwinton, on the 7th inst. Mrs. Eleanor M. Wells, wife of Theodor Wells, and daughter of Malachi Peck, aged 31.

In Walestown, on the 18th inst. Dea. Victorinus Clark, aged 54.

In Middletown, on the 11th inst. Mr. Stephen Pierce, aged 28.

In Litchfield, on the 17th inst. Mrs. Rebecca, relict of the late Capt. Samuel Seymour.

In Colbrook, on the 16th inst. Samuel Simons, Jr. aged 45.

In Suffield, on the 17th inst. Catharine Virginia, infant daughter of John N., and Emeline C. Shade, aged 13 months and 21 days.

DIED, at Southwick, Mass., 18th inst., after an illness of eleven months, Mrs. Nancy H., wife of Rev. Charles Willet, and daughter of Mr. Jonathan Harshorn, of this city, aged 33 years. [Papers in Mass., and near Harper's Ferry, Va., please copy.]

It is due to the glory of God's grace, that something more be communicated to the world than the mere notice of the death of Mrs. W. The church certainly is entitled to her own history, and the world may be benefited by perusing the record of religious triumphs over sin, death and the grave. The Spirit says—*Write, blessed are the dead who die in the Lord.*

Fourteen years ago, Mrs. W. found peace in believing, while on a visit to her only sister's home in Suffield, Conn., while the family and a few friends were engaged in prayer. On her knees, she found the Saviour. Soon after her return to Hartford, she connected herself with the South Cong. church, then under the care of Rev. Mr. Lindsey. She continued in that connection about four years, when unexpectedly to her friends, she became sensible she had never yielded obedience to the great command of Jesus in baptism, and accordingly was baptized with Him in baptism by Rev. Wm. Shailer, and added to the South Baptist church in the same city. Previous to this, she had been married to Mr. W., who subsequently entered upon the work of a gospel minister in Tarrifville, Ct. Here the deceased was respected and beloved by all who knew her. Though not possessed of so large a share of self-confidence as some, and therefore did not take so conspicuous a part in public, yet as an unpretending christian, she continued to adorn her profession in the modest retirement of the domestic circle in which she moved. She prayed—and though tremblingly—she hoped in Christ.

After her husband's subsequent removal to take the pastoral care of the Baptist church in Southwick, she seemed gradually to surmount this sensitive shrinking from a more public activity, and to gain strength to her faith and hope in proportion as she ventured forth to work for God. I will mention an instance of this.

An evening prayer meeting which had been held at the pastor's for some time, began to decline very much, so that one Sabbath her husband announced that if there were not more interest taken in it, the next would be the last. It fell upon the ear of Mrs. W. like the thunderbolt: "The last prayer meeting!" said she to herself, "must give me the last prayer meeting!" She could not bear the thought, and it sent her to the throne of grace. She wrestled and struggled before God, very much during the day of the meeting. At evening, to the surprise of all, she broke out in prayer, and related her own deep emotions. It sent a thrill of interest through all hearts, and from that hour, God appeared and commenced a most glorious work of revival in the place. Her soul was blessed, and ever after, her religious confidence increased before other, and became that of a sincere, modest, christian woman.

Her last sickness came on last August. Several times death came near and look in at the windows. In December she told her sister her mind was not clear, "that she dreaded the thought of being put into the grave." In April she told the same sister, almost the first thing after she came into the room, "Now I am not afraid to lay this poor body in the grave. I am not going to die. I am going home." Her strains were those of triumph over the king of terrors. She wished a friend present to sing the hymn, "I would not live away," &c. This hymn she had exceedingly comforted her heart. With the utmost composure, she gave her last charge to her sister, and directions about the affairs of the family, and where to be buried. She took leave of her husband and the three children one by one, and seemed ready, all ready to go.

But God was not ready. She became easier and more comfortable, till within a few days of her death. Perhaps she had not been expecting just then to die. But all things were ready above. The dying pains came on, and she was informed of her near approach to death, at her own request, by her physician. The intelligence did not agitate her in the least. Not a pang of soul was felt. Her reason continued till the last. While going into swollen Jordan, she would say over and over, "Jesus, Saviour of sinners, come now, I am ready to go." And Jesus helped her through, and we all rest with her, that she is "present with her Lord." The funeral sermon was delivered by Rev. D. Ives, of Suffield, from Jer. xv. 9, "She hath given up the ghost; her son hath gone down while it was yet day." The body was laid by her mother's grave in Hartford.

Rest thee, blest saint, till from thy throne  
The morning break and pierce the tomb.

Nor pain, nor grief, nor anxious fear  
Invade thy bounds. No mortal woes  
Can reach the peaceful sleeper here.  
While angels watch the sleep repose!

"For if we believe that Jesus died and rose again, then  
also which sleep in Jesus will God bring with Him."  
EPIPHANES.

Receipts for the week ending July 27.

Martha Morse, 200; Rev. W. Wadsworth, 40 75; Nicholas Bishop, 50; Ruthertford Russell, 1 25; Jeremiah Rogers, 1 57; Elias Smith, 2 00.

The Treasurer acknowledges the receipt of five dollars by the hand of Rev. Wm. Bradley, sent him for the Convention, by a person unknown.

Also, the receipt of forty-eight dollars forty-three cents, per hand Edward Biles, Esq. from the Colchester Baptist church, for the Am. B. B. of Foreign Missions.

July 25, 1843. J. B. GILBERT, Treas.

Connecticut Literary Institution.

The anniversary of this Institution will occur on Tuesday and Wednesday, the 5th and 6th of August. The public examination of classes will commence on Tuesday at 9 o'clock, A. M. The exercises in public speaking commence on Wednesday, at 10 o'clock, A. M.

The Board of Trustees will hold their annual meeting on Tuesday, commencing at 9 o'clock, A. M. Members are requested to be punctual. D. Ives, Sec.

Suffield, July 15, 1843.

Notice.—An adjourned meeting of the Conn. Baptist Education Society, will be held in the meeting house of the 2d Baptist church in Suffield, on Tuesday, the 8th of Aug. next, at 2 o'clock, P. M. per order

Hartford, July 26, 1843. R. R. Raymond, Sec.

Notice.

A meeting of the Board of the Conn. Baptist Convention will be held at Suffield, on Tuesday afternoon, Aug. 5th, immediately after the meeting of the Education Society. per order J. S. Eaton, Sec.

Notice.—The Conference of Baptist Bishops and Elders for Fairfield County, will be held at the house of Elder Biddle, in New Canaan, on the 2d Tuesday, (the 5th) of August next, at 1 o'clock, P. M. Br. Webb is appointed to preach on the occasion, or in case of his failure, Br. Atwater.

A. GAZDOW, Sec.

the candid authors of the pamphlet before us speak.

"And now, in conclusion, let it be remarked, that a great issue has been joined, through circumstances apparently at once casual and trivial. Certainly that issue was not made designedly and by premeditation on our part. It was not at the first even contemplated. We can regard this only as providential; as though God himself had thus unexpectedly opened the way for the discussion, and perhaps the consequent peace, purity, and prosperity of his church. From this one great issue we would not have it turned aside to the entertainment of subordinate and personal questions. The point now before the church is, not simply whether the two presbyters who protested against, or the six who concurred in, the ordination were right, or a question between the presbyters who opposed and the bishop who (sanctioned by the opinion and the presence of another bishop) ordained. Our object is not simply the justification of self, important as is such justification to our character and standing; far less is it the needless crimination of our brethren or our bishop. The point of fact, in this case, has its bearing only upon our judgments, not our intentions. Purity of intent is matter of consciousness on our part, and has even been conceded to us by those who have assailed us. But the matter of principle involved is one of far wider scope and more awful moment. It covers this whole ground: Shall virtual conformity with Rome form or not form an impediment to ordination? and does not an ordination, held in despite of such conformity, furnish sad and melancholy proof of a growing indifference to those great principles for which, at the era of the Reformation, martyrs died, and a gradual assimilation to Rome, which promises, at no distant day, identity with her in faith, if not union in polity? It is too late here now to press the maxim, "Obsta principiis"—resist the beginnings of evil. Partially, though possibly too feebly, certainly not successfully, that resistance has been made. The question now is, Shall a stand at last be made, and will churchmen finally rally in defence of their own principles and standards, so eminently Scriptural; or will they be content that even they who are to minister to them in holy things shall come to them with a double creed—with the Thirty-nine Articles and the Creed of Pius IV., with the Prayer Book and the Missal?

Let churchmen pause, reflect, and act, before it is too late. Let them take heed that the cardinal principle of their churchmanship, submission to constituted authority in the individual church, does not lead them into violation of the authority, defection from the doctrine, innovation in the practice, and betrayal of the interests of our Church as a whole. Let them beware of being led off from the facts and the true merits of the case, into airy speculations, metaphysical disquisitions, and subtle disputations on abstruse points, by which it may be attempted to mystify their minds and confuse the subject. Again would we remind them, that the true issue now involved is the issue between the Church and Romanism.

Stonington Union Association.

A copy of the Minutes of this Association has just reached us, from which we learn that its twenty-sixth anniversary was held with the Baptist church in Voluntown, June 21, and 22, 1843. Rev. I. R. Steward preached the introductory sermon, after which the Association was called to order by choosing I. R. Steward Moderator, and Erastus Denison and A. G. Palmer Clerks. The following brethren from abroad took seats, and participated in the deliberations of the meeting, viz.: Rev. A. Maclay, J. M. Peck, J. Peck, H. Bromley, B. Miner, A. Gates, D. Avery, J. H. Baker, J. S. Swan and W. Palmer.

The letters from the churches were then read, and nearly all of them told of the rich displays of God's grace in the salvation of sinners. The statistics for the year in all the churches are as follows: added by experience, 18; restored, 17; added by baptism, 943; by letter, 134; erased, 36; dismissed, 477; excluded, 15; died, 26; total, 3090. The occasion of so large a number being dismissed was for the purpose of forming new churches; no less than four having been constituted within the year, and received by the Association. The first was organized in Ledyard March 2, 1843, and they are now making efforts to erect a house of worship. The second was organized at Key West, Florida, March 11, 1843. It will be recollected by most of our readers that many of the wreckers at Key West are natives of Groton and vicinity, and that soon after the revival in Portersville a religious meeting was established at Key West by some of the converts from the former place. Mr. C. C. Lewis, formerly a sea captain, took the charge of the meetings, and was subsequently ordained to the work of the ministry. The Groton Bank church was constituted March 8, 1843; and the Noank church, March 11. The last named church consists of 223 members who were dismissed from the Second Baptist church in Groton.

The accessions to this Association during the past year, have been larger, probably than any ever before recorded by any similar body in this state. Last year the Association numbered 2243; now 3090, showing a net gain of 847 members, or nearly 38 per cent. After the reading of the letters the following appropriate resolution was offered by the Rev. Mr. Denison and adopted.

Resolved, In view of the fact that nearly one thousand converts have been added to the churches during the past year, that an hour of Thanksgiving be set apart during the present session, and also that prayer be offered that God would strengthen the converts and multiply their numbers for the year to come.

Before the meeting adjourned it was voted that Bro. E. Denison be requested to write a history of the Association for the last thirty years and forward the same to Rev. D. Benedict. The Association closed one of the most delightful sessions ever enjoyed with devotional exercises; sermon by the Rev. J. S. Swan, of New London.

THE PHILADELPHIA CHRISTIAN WORLD.—This is a monthly periodical "for all denominations of Christians," conducted by T. H. Stockton. Its pages have generally been free from sectarian matter, and the editor has sustained his position as the conductor of an anti-sectarian religious Journal with as much candor and fairness as could be expected from any one who has partialities for a particular denomination. In the July number, however, we find a very beautiful engraving cut "expressly for the Christian World," styled the "BAPTISM." In the foreground of the picture is seen two figures, one of them kneeling upon one

knee, while the other appears to be pressing water from a sponge, or something similar, upon the head of the kneeler. From the appearance of the dove descending, we suppose this is intended to represent the baptism of our Saviour. But from what part of the Bible the editor found a description of that scene, corresponding with the view he has seen fit to present his readers, or how he could call it an "illustration of the history of Christ," we are at a loss to determine. The quotations which accompany the picture, are, to say the least, in bad keeping. The first is from Mat. iii. 13-17; "And Jesus, when he was baptized, went up straightway out of the water," &c. The second does not help the design. It is from Milton's Paradise Regained, where he is describing the baptism of Christ; in which these words occur:

"But, as I rose out of the living stream  
Heaven opened her eternal doors, from whence  
The Spirit descended on me like a dove."

The next in order, are the beautiful lines of N. P. Willis, where every incident relating to the Baptism, is better described than the baptism itself. Yet, even in this particular, Mr. Willis has said nothing in favor of sprinkling. Indeed, the following lines would impress some minds with the idea of immersion.

"—And leaning to the stream,  
He took around him the Apostle's arm,  
And drew him gently to the midst."

We should suppose the editor of the Christian World, in order to carry out his plan of publishing a Journal for all denominations, had, in this instance, got up a design suited to the tastes of one part of his readers, with notes to suit the other.

From the Macedonian.

Missionary Meeting at Hamilton.

To the pastors and laymen of the Baptist churches in the State of New York:

DEAR BRETHREN,—Many of the friends of Missions in New York have expressed a desire that a large Missionary meeting should be held somewhere within the State, the present season. The acting Board at Boston, also, at their last session, passed the following resolutions:

"Resolved, That the Home Secretary be requested to address a letter to the Rev. Silas Bailey, the Agent of the Board for the State



## Poetry.

## The Destruction of Jerusalem by Titus.

From the last hill that looks on thy once holy dome  
I beheld thee, Oh Zion! when render'd to Rome:  
'Twas the last sun went down, and the flames of thy fall  
Flash'd back on the last glance I gave on thy wall.

I look'd for thy temple, I look'd for my home,  
And forgot for a moment my bondage to come;  
I beheld but the death-fire that fed on thy fane,  
And the fast fetter'd hands that made vengeance in vain.

On many an eve, the high spot whence I gazed  
Had reflected the last beam of day as it blazed;  
While I stood on the height, and beheld the decline  
Of the rays from the mountain that shone on thy shrine.

And now on that mountain I stood on that day,  
But I marked not the twilight beam melting away;  
Oh! would that the lightning had glared in its stead,  
And the thunderbolt burst on the conqueror's head!

But the Gods of the Pagan shall never profane  
The shrine where Jehovah disdain'd not to reign;  
And scatter'd and scorn'd as thy people may be,  
Our worship, Oh Father! is only for thee.

From the Christian Recorder.

## Invocation Hymn.

For the opening of the Tremont Theatre, after being  
purchased for a Christian Church.

BY WILLIAM B. TAPPAN.

The pencil's art, the chisel's skill,  
Has Taste compelled around this shrine,  
Where Genius and where Wit, at will,  
Subdued the sense with charm divine.

These altars, heaped with Pleasure's spoils,  
Henceforth shall airy Pleasure shame  
With—coarser than her gums and oils—  
The heart that fears Jehovah's name.

The Tragic and the Comic Muse  
To meek Religion yield the throne;  
The flower that drank Castalia's dews,  
Will blush and bloom for God alone.

Thanks, holy Saviour, that such change  
Involves no sacrifice of bliss;  
But rather that the Drama's range  
Affords no happiness like this.

For knowledge wakes a smile to-night,  
That surely speaks of hope and heaven;  
And if a tear reveal its light,  
It sparkles for sin forgiven.

## Miscellaneous.

## Old Humphrey on Riches.

Do not be over anxious about riches.—Get as much of wisdom and goodness as you can, but be satisfied with a very moderate portion of the world's goods. Riches may prove a curse as well as a blessing.

I was walking through an orchard, looking about me, when I saw a tree more heavily laden with fruit than the rest. On a nearer examination, it appeared that the tree had been bent to the very earth by the weight of its treasures, and that its very roots had been pulled out of the ground.

"Oh!" said I, gazing on the prostrate tree, "there lies one who has been prostrated by his riches."

In another part of my walk I came up with a shepherd, who was lamenting the loss of a sheep that lay mangled and dead at his feet. On inquiry about the matter he told me that a strange dog had attacked the flock, that the rest had got away through a hole in the hedge, but that the ram now dead had more wool on his back than the rest, and the thorns of the hedge held him fast, till the dog had worried him.

"Here is another," said I, "ruined by his riches."

At the close of the ramble, I met a man hobbling along on two wooden legs, leaning on two sticks.

"Tell me," said I, "my poor fellow, how you came to lose your legs?"

"Why, sir," said he, "in my younger days I was a soldier. With a few comrades I had attacked a part of the enemy, and overcome them, and we began to load ourselves with the spoil. My comrades were satisfied with little. But I burdened myself with as much as I could carry. We were pursued; my companions escaped, but I was overtaken, and so cruelly wounded, that I only saved my life by the loss of my legs. It was a bad affair, sir, but it is too late to repent of it now."

"Ah, friend," thought I, "like the fruit tree and the mangled sheep, you may date your downfall to your possessions; it was your riches that ruined you."

When I see so many rich people as I do, caring so much for their bodies and so little for their souls, I pity them from the bottom of my heart, and sometimes think there are as many ruined by their riches as their poverty. "Give me neither poverty nor riches; feed me with food convenient for me, lest I be full, and deny thee, and say, who is the Lord? or lest I be poor, and steal, and take the name of God in vain."—Prov. xxx. 8, 9.

From the Essex Transcript.

## An Incident.

An incident occurred at the grove during the celebration of the fourth, which showed how deeply liberty is loved and cherished by our citizens. After the announcement of the volunteer toast by J. G. Sargeant, the toast-master called upon a gentleman, formerly of this city, but now a resident of Tennessee, for a sentiment. He arose and gave:

"Slavery.—An institution coeval with the formation of government. It will continue to exist long after its slanderers are laid low in the dust."

We never witnessed so complete a revulsion of feeling as the announcement of this toast occasioned. To hear slavery toasted on Independence day, at the foot of the Powwow, where the very winds prate of liberty, was too much. The hum of merry voices instantly ceased; a shudder at the impious desecration ran through the assembled hundreds—a deep, low hiss, which even New England hospitality could not suppress, struggled up from the inmost bosoms of the free men and women assembled, and subsided into gloomy silence for a time. All felt that something was needed to vindicate the day and the place from any participation in the unhallowed sentiment, and it soon came. Mr. William Caruthers took the stand, and gave:

"The Declaration of Independence—which declares that all men are created equal, and that they are endowed by their Creator with certain unalienable rights, such as Life, Liberty, and the

pursuit of happiness.' May these principles spread the world over, and may the enemies and slanderers of that document find a grave of infamy as dark and as deep as that of Aaron Burr and Benedict Arnold."

At the announcement of this toast, a huzzah—a shout for the declaration—broke from the hearts of the assembly, which awakened an echo for liberty in all the surrounding woods. The place was vindicated. Slavery finds no rest in Amesbury and Salisbury.

Another excellent toast was given by C. E. Blake, one of the Newmarket Band, and again the welkin rang with huzzas for liberty. In behalf of liberty and the rights of man, we thank the gentlemen for bringing the damning tyranny which curses the South, and its entire incompatibility with the foundation principles of our government, thus vividly before our citizens. No eloquence could have spoken for liberty like the mention of slavery, as an institution of our country, on Independence day. If it had not been suitably rebuked, the bones of our patriot ancestors would have rattled in their coffins. We hope the gentleman will learn wisdom from the incident, and when he permits himself to be called master and owner by men, will think of New England, and the shout for "the declaration" which startled up old echo at the foot of his native Powwow.

For the Christian Secretary.

## An Old-fashioned Experience.

MR. EDITOR.—Not very long since, I heard of an aged clergyman (not of our denomination) pathetically exclaiming, that he "longed to witness one more old-fashioned revival."

I am not able to furnish you an account of such a scene, but I send you, what I believe may be deemed an "old-fashioned experience." It is that of my late honored father, which I have transcribed from a manuscript written by his own hand, and give it to you as he left it, with the exception of two or three grammatical corrections.

The honored individual whose conversion to God is here narrated, lived after it, almost half a century, and during all that long period I believe it may truly be asserted of him, that he was "a burning and a shining light" in the church and cause of our Divine Redeemer. His death occurred in the year 1838, at which time it was said of him, as of Stephen of old, that "devout men carried him to his burial, and made great lamentation over him." An obituary sketch of him was published in your paper at the time of his decease, and in some of the other religious papers.

"August the 29th day, 1793, a memorable event took place, for which I desire ever to bow to the Holy Father of all mercies, saying, 'Worthy is the Lamb, to receive honor, and glory, might, and dominion, from all in heaven and all on earth.' At this time, it pleased a holy God to awaken me to the necessity of complying with God on the terms of the Gospel. I may say that I was under some small awakenings, from sundry considerations, for perhaps about eighteen months [previous to this time] though the greater part of the time I was careless and inattentive to the word of God; but the latter part of the time more thoughtful, and attentive to the preaching of the Gospel; and at sometimes my hard heart was softened: and I remember thrice I was meditating on death and a judgment to come, and the dread that struck me seemed to be insupportable for some time, and then was almost gone. But on the above 29th of August, was a greater spirit of prayer than ever I felt before, which continued for a great length of time. This spirit seemed to fill my whole soul, and I felt the greatest necessity of pouring it out to God constantly, and as I was meditating on the privileges of the Gospel and especially [of] the Lord's Supper, I was desirous to know whether I could come to that ordinance in an acceptable manner. I felt a very strong desire to commune with the people of God, but was fearful of my qualifications,\* and whilst I was examining myself, this scripture was put to me, whether I could 'forsake father, and mother, wife, and children, house, and land.' I paused a moment, and there appeared such excellency in the great Redeemer, that I thought I could forsake all for him. Then in a moment, in the twinkling of an eye, there flashed a light all around, and at the same time filled my whole soul with light and unspeakable joy: the blessed Jesus appeared to be altogether glorious, the chiefest of ten thousands, his beauties and glory so ravished my soul—which caused me to cry, and give glory to his sacred name. This was a time of exceeding great love to that God that gave me a being, and all mankind; and it was strange that all mankind were not in love with this lovely Redeemer.

At this time, I verily believed that the great atoning sacrifice was applied to my soul, and I rejoiced in this glorious light for about three days, and at this time I began to be in darkness. But I strove to gain this glorious light—sometimes by meditating on that light, to see if I could make it appear as it once did—sometimes given to reading the holy Bible—sometimes meditation, and almost constant in prayer to God, that he would reveal his Son Jesus to my distressed soul. This was the great distress of my soul, that I had lost Him that was so glorious and lovely—then it was that I went mourning all the day—and in addition to this, God shewed me that I was a sinner, and not only a sinner, but the greatest of sinners. It was now that sin was exceeding sinful, and did appear more hateful and more loathsome than any thing that ever I saw or experienced. At this time God's law appeared to be holy, just, and good; but I saw and felt myself so unconformed to his holy law, and the gospel of Jesus Christ, that I thought it almost impossible that one so polluted as I saw myself to be, could ever obtain that glory that I had so lately seen. Now it was that I could wish for the rocks and mountains to fall on me, and cover me from the wrath of God and the Lamb. O I wished that I could be crushed into nothing, and sometimes went under strong temptations to put an end to my miserable existence. Some-

\* This exercise of my father on coming to the communion, I think it likely, was predicated on a discourse which I have heard him say was preached by Rev. Mr. L., his pastor, about this time, urging those who stood in the relation of the (Congregational) "Half-way Covenant" of those times, to come forward to full communion. A discourse which my father spoke of as having produced a very deep and solemn effect on his mind—he being, I suppose, one who stood in the "half-way covenant" relation.

times, having such sense of Almighty God, that I trembled almost like a leaf; at other times was almost persuaded that I had committed that sin which is unto death; and likewise was greatly afraid that my cries and prayers were displeasing to God. But in this lamentable situation, I think it was my soul's desire to glorify God, and I strove to retain that love and veneration for the glorious Redeemer which I first had; but in vain, for my guilt increased daily, so that I had no rest. But forever blessed be that God, that commanded light to rise out of darkness in the beginning, hath shined into my soul. This was on the 10th of September, I being exceeding sorrowful and crying to God for mercy, and I think at this time I had no will of my own, but that God would dispose of me according to his pleasure;—my cry was, Lord, what must I do? But when I felt this entire resignation to God's will, I felt the application of that blood which "cleanseth from all sin." The voice of the great Redeemer was to my soul, peace and pardon—this was uttered twice—it seemed that I was encircled in the arms of my blessed Redeemer. This change caused not only great weeping for joy, but caused me to give glory to God in the highest. This ecstasy of joy was such as I cannot describe to any that have not received like blessing, but let me say this, that the joy was so unspeakable that it seemed that it would part the soul from the body. This joy continued perhaps fifteen minutes, and then was considerable abatement. But forever blessed be the eternal God, who hath said "the water which I shall give, shall be in him a well of water springing up unto everlasting life;" thus I believe him to perform all his promises. I believe from experience, for I may say that more than one hundred times I have had the blessed effect on my soul. So I may, with the poet, say,

'Refreshing showers of grace Divine,  
From Jesus flow to every vine.'

Here the narrative terminates—rather abruptly. I have quite an impression that there is a little more belonging to the piece, though I have not been able to lay my hand on it.

For the Christian Secretary.

## Explanation.

In the Secretary of July 7th, I notice a few remarks on my article entitled "Salvation by Grace," from your correspondent "R." After reading it over several times carefully, I thought the meaning he attached to my remarks was different from what it was my intention to convey, and therefore I beg leave to explain. I know the path to be pursued on this subject is a straight forward one, and while I was trying to guard it on one side, I find on reviewing my article, I was not sufficiently careful about the other. So the whole of the misunderstanding is my own fault. And hence my remarks were thought to be aimed at something which I did not intend to direct them against; that is, if I get the right meaning of the strictures. I did not mean to be understood that the sinner would accept the gift without the special influence of the spirit of God. After all that is done, were it not for the grace of God in calling after the sinner, he would perish. So I should not deny the sentiment expressed by our brother, "that without the grace that changes the heart, and makes a new creature, man never would comply with the righteous requirements of the gospel." "Ye have not chosen me, but I have chosen you," says our Saviour to his disciples.—But it is not here to be understood, as I can see, that the sinner in believing, acted against his own will at the time he actually believed, although he was made willing by the Lord in the day of his power. So that I cannot see that salvation is forced on any one. It is contended by some that God governs the mind by motive. If this be true, their free agency is not destroyed by him in his government. Because motive does not destroy free agency.

That to some he imparts a greater degree of the influences of his spirit, cannot be denied.—Why he does this, no one knows. His ways are past finding out. But I did not intend to do any thing more than to explain. And I hope, should I ever attempt to write again for the public eye, I shall be careful to express myself in such a manner as to have my meaning plain. You will please accept my thanks, Mr. Editor, for permitting my communication to appear that its error might be corrected, and also your brother "R." for pointing it out.

E. P. B.

From Sharon Turner's Sacred History.

## Evaporation.

Perhaps no more striking illustration can be given of the extent of this process, which is constantly going on, and which is so essential to animal and vegetable life, by the dews and rains which it returns to earth, than is furnished by the Mediterranean.

The Nile, the Po, the Rhone, the Ebro, the Danube, the Nieper, the Don, and many smaller rivers, empty themselves into the Mediterranean, or into the great inland ocean. Yet, notwithstanding this great and regular influx of water, this sea not only does not increase in size, but a constant current sets in from the Atlantic through the straits of Gibraltar, "an evident proof," says Dr. Thompson, in his outlines of Heat and Electricity, "that the natural evaporation from the surface of the Mediterranean is more than sufficient to dissipate all the water thrown into it from a vast tract of Europe and Africa."—[Vol. i. page 241.]

The Divine Will and Impulse the Sole Cause of the Earth's Diurnal Motion.—The first rotation of the earth round its own axis, made the interval of the first day, and each subsequent revolution constituted the several days which succeeded.—Our planet might cease to turn round in this diurnal continuity, and might yet circle round the sun in its yearly course. The moon moves in this way about our earth, for it has no rotary motion. The cause of our earth's revolving around its axis, is quite distinct from the double and mutually counteracting forces which produce its annual orbit. Physics has not discovered, nor can rational conjecture assign, any reason for the diurnal rotation, except the commanding will and exerted power of the Divine Creator.

Nor is it a mere revolution alone that makes our day; but it is a revolution with that particular, chosen, specifically assigned and limited, yet marvellous velocity, in which this movement is, and ever has been performed. To occupy that portion of time which composes our day, it must

move precisely, and with constant undeviating exactness at the rate of about 1000 miles an hour, or above 16 miles a minute—a stupendous celerity for a globe 8000 miles in diameter! A greater velocity would make our day shorter—a slower progress would make our day longer. But this revolving force has been continued and has acted for nearly 6000 years, with a precision which has never varied. In all the ages of which history has preserved any memorial, the natural day has always exhibited every where the same uniform duration—a proof that the rolling power which actuates it, has never undergone any alteration or diminution, but has still the same measured and governed proportion or agency with which it was first attached to our terrestrial habitations.—[p. 27.]

For the Christian Secretary.

## Temperance.

"What!" says one, "and are we to be afflicted with another tirade upon this hackneyed subject? I wonder, Mr. Editor, when your correspondent will have done pouring upon us his cold and spiritless prosings on Temperance!"

Yes, indeed, here is another piece upon Temperance, and I can assure my readers one and all, that I shall not have done with it, as long as I can speak or write; unless I should live to see our churches all purified from the evils and influences of Intemperance. I am aware that some may consider me imprudent, in presuming to imply that any considerable degree of the guilt and sin of the odious vice still rests upon the professed disciples of Christ; and I would that facts forbade the implication. But alas! it is too true that there is far too much indifference (not to say opposition,) in our churches, to justify the friends of this cause in casting off their armor, or laying aside the weapons of their warfare.

And I am very much afraid that the spirit of slumber is creeping over the pledged friends of the cause. Some, perhaps, have concluded that the great success which has attended the labors of the Washingtonians, has superseded the necessity of any further effort. Others may suppose that our churches, at least, have by this time all become Temperance Societies in principle and practice. I would it were so.

I do rejoice in what has been done; that so many have been persuaded to dash the cup of intoxication from their lips, and pledge themselves to entire abstinence. And I thank the Lord that some churches have risen up in their moral strength and driven the spirit of Intemperance from among them. But it is yet true of many of them, that if they do not wink at the immoderate use of intoxicating drinks, they are careful not to disturb their brethren who use a little "for the stomach's sake." If they are not the abettors of intemperance, they certainly present a formidable obstacle to the prevalence of pure, temperance principles.

And there are those in the churches whose influence is not inconsiderable; who seem far less afraid of grieving their temperance brethren, than they are of exciting the displeasure of "moderate drinkers." And their influence and example go directly to paralyze and thwart all the efforts of the real friends of temperance, and to countenance and perpetuate the manufacture, sale, and use of intoxicating drinks.

And yet many of these same persons profess to be strong friends to the cause of temperance; and often express their fears lest their 'cold water' brethren should injure it, by going "too fast and too far."

I shall not attempt to justify the imprudent acts of the active and zealous laborers in the good work. It would be strange if they did not sometimes overact, when we consider the character of the opposition they meet with. But I would like to have some of our moderate and prudent friends tell us how much would have been done to stay the flood of intemperance, which was sweeping over the land, if none of its opponents had ever gone any faster or farther than themselves?

But to talk of intemperance in the Church, or of professors of religion who countenance it, will probably be considered by some as well nigh sacrilegious; and they will perhaps lay aside the paper horror-struck, if not conscience-smitten. And should it be proposed by some enthusiastic cold-water man to introduce the temperance pledge into the church, especially as a test question, these moderate brethren immediately take the alarm, and act with far more energy and decision in opposing it, than they would in disciplining an intemperate member. They are concerned for the church. "What!" say they, "introduce temperance pledges here! Why, it will stop the revival! spoil our good meetings! drive away all our religion! make division! and in fine, destroy the church!" And there are not a few who will respond to such exclamations.

Now it seems to me that the time has come for the sword of temperance to pass through our churches. Their purity requires it. The best interests of the rising generation demand it. The temporal and eternal salvation of our dying fellow men plead for it. Ought not our churches to furnish models for the world, of morality, sobriety and temperance? Have they not been long enough cursed and troubled with the evils and plagues of intemperance? And when the men of the world are arraying themselves against this vice, and even the wretched victims themselves are throwing off their chains, and grappling in mortal conflict with the demon; shall he find an asylum in the church? Shall the professed followers of Him who came to destroy the work of the devil, beat back the pledged antagonists of this great destroyer?

I would not intimate that the church has hitherto been a sanctuary for intemperance, but I do know it has often entered her sacred enclosure. Nor would I, if I could, reveal its history, while it has revelled under her broad cloak of charity. But the day will disclose it.

Brethren, let us do our duty fearlessly. Let us wash our garments, and purify ourselves, that we be not found among those who are partakers of other men's sins.

S. B.

A son of Erin who had "just come over," was asked to drink with a friend, but refused on account of having signed the pledge before leaving home. He was told that promises made in Europe, he need not consider as binding here.—"Faith," said Pat, "d'ye think it's myself that would be after bringing my body to America, and leaving my soul in Ireland?"

## A Cheap Soul.

Mr. Lehmanowsky, a Frenchman, who was twenty-three years an officer in the army of Bonaparte, now a minister of the gospel in one of the Western States, at one of the late meetings in Boston, illustrated and applied a point by the following anecdote.

"There was once a gentleman of very high standing, who wanted to come to America to see the country. He came on board the ship, with a gold chain round his neck, and dressed in the richest style, and every one on board respected him, because of his outward appearance; for they thought he must be some nobleman. Well, one day, he was leaning against the banister, and as he happened to lean rather too hard, and the banister was rotten, he fell overboard. Nobody saw it but a poor tar. He called to the helmsman to lay by, for there was a man overboard, he jumped in after him, and very soon brought him on board.

"The gentleman had got his mouth filled with salt water, and it was with much effort that he was recovered. But after a great deal of rubbing and clapping, he opened his eyes, and the first thing he said, was, 'Who saved me? I must reward him.' They told him that it was a poor sailor. 'O,' said he, 'I must see that man—I must reward him.' So he was brought on deck, and the poor sailor was brought before him, and all the sailors crowded round to see what a great reward their brother tar was to get. 'My friend,' said the gentleman, 'I owe you my life—I must reward you.' So he put his hand in his pocket, and picked, and picked, and picked, and at last, he brought out a four pence! The poor tar rejected it with scorn, and the rest of the crew were so indignant, that they wanted to throw him overboard again, but the poor fellow who saved him, said, 'No, he has paid just the value of his soul; his soul is worth just four pence.'

"And now, my friend, what is your soul worth? What your soul is worth to you, every other person's soul is worth to him. In France there are thirty-two millions of souls, most of whom are without God. When this cause is presented to you, if your soul isn't worth but just one fourpence, then don't give but fourpence; but if you value your soul according to the price that was paid for it, then give accordingly."

SUNRISE.—"You have heard of what is called Creation. How should you like to have been there? Perhaps you would like to see one for yourself. Get up, for once, before day light; watch the coming forth of the sun. See a new world bursting upon you from the darkness, and then go to bed again if you like. That such things are, you may depend, whatever you may suppose to the contrary—ask your milkman, or your strawberry girl."—John Neal.

TO WAKE UP YOUNG MEN.—The Baptist Advocate states that a "brother of another denomination has sent one hundred dollars to the treasurer of our Board of Foreign Missions, who delicately intimated that it was intended to wake up the young business men of our churches to farther liberality." We hope all young men will read this, reflect and act.—N. H. Rep. Reg.

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TWENTY

CONTENTS

May. By amount

April. " "

June. " "

May. " "

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June. " "

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